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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 39. CHICAGO, ILLINOIS, OCT. 12, E. M. 301. [C. E. 1901.] WHOLE No. 886

TO MAN.

In the dark and early ages, through the primal forests faring,
Ere the soul came shining into prehistoric night,
Two-fold man was equal, they were comrades dear and daring,
Living wild and free together in unreasoning delight.

Ere the soul was born and consciousness came slowly!
Ere the soul was born, to man and woman too,
Ere he found the Tree of Knowledge, that awful tree and holy,
Ere he knew he felt, and knew he knew.

Then said he to Pain, "I am wise now and I know you!
No more will I suffer while power and wisdom last!"
Then said he to Pleasure, "I am strong, and I will show you
That the will of man can seize you, aye, and hold you fast!"

Food he ate for pleasure, and wine he drank for gladness;
And Woman? Ah, the woman! The crown of his delight!
His now—he knew it! He was strong to madness
In that early dawning after prehistoric night.

His,—his forever! That glory sweet and tender!
Ah—but he would love her! And she should love but him!
He would work and struggle for her, he should shelter and defend her—
She should never leave him, never, till their eyes in death were dim.

Close, close, he bound her that she should leave him never!
Weak still he kept her, lest she be strong to flee;
And the fainting flame of passion he kept alive forever
With all the arts and forces of earth and sky and sea.

And ah! The long journey! The slow and awful ages
They have labored up together, blind and crippled, all astray!
Through what a mighty volume, with a million shameful pages
From the freedom of the forests to the prisons of today!

Food he ate for pleasure, and it slew him with diseases!
Wine he drank for gladness and it led the way to crime!
And woman? He will hold her—he will have her when he pleases—
And he never once hath seen her since the prehistoric time.

Gone the friend and comrade of the day when life was younger,
She who rests and comforts, she who helps and saves;
Still he seeks her vainly, with a never-dying hunger—
Alone beneath his tyrants, alone above his slaves!

Toiler, bent and weary with the load of thine own making!
Thou who art sad and lonely, and lonely all in vain!
Who hast sought to conquer Pleasure, and have her for the taking
And found that Pleasure only was another name for Pain!

Nature hath reclaimed thee, forgiving dispossession!
God hath not forgotten, though man doth still forget!
The woman-soul is rising in spite of thy transgression—
Love her now—and trust her! She will love thee yet!

Love thee! She will love thee as only freedom knoweth!
Love thee! She will love thee while Love itself doth live!
Fear not the heart of woman! No bitterness it showeth!
The ages of her sorrow hath but taught her to forgive!

—*Charlotte Perkins Stetson.*

A main difference betwixt men is whether they attend to their own affairs or not.—*Emerson.*

Freedom in Love.

[The following questions and answers thereto, are given as part of a public discussion at one of the sessions of a convention of "German women in Frauenstadt," as reported in a paper called "The Pioneer." Though written nearly fifty years ago there are probably many persons living now as then who are as ignorant of the real aims of the advocates of Freedom in Love as was the man named "Old Morality," and while there are a few social reformers who can now answer objectors as well as did Julie Vom Berg, the greater number are often puzzled for suitable answers. To all such I would say that Karl Heinzen's book is one of the best yet written on the subject of woman's right to self-ownership and the great wrong that is done to her and through her to the whole race of humankind, by the denial of that primal right. The second part in particular, of this work, recently translated for the first time into English, gives points of value especially interesting to those who were so fortunate as to read "The Rights of Women and the Sexual Relations" when first published. M. H.]

MR. MORALITY—One of your resolutions demands the free, unrestrained contraction and dissolution of marriage. Is that not merely another way of saying "free love?" I am astonished to see German women make a demand which even among American women has called out disgust. What would it lead to, if it were left to the option of every woman to run away from her husband as soon as he had crossed her whims, and offended her sensibilities in any way, or as soon as another one pleased her better? What would become of feminine dignity and virtue if our women could rush into the arms of another man every day? Indeed, what would become of marriage, and love, that divine theme of our songs, if all were chasing after sensual pleasures in perpetual change? Think of the moral anarchy that would be the inevitable consequence of your new institution. I must confess that I am horrified, and can hardly believe it possible that the moral sense of our German women can be put to shame by men.

JULIE VOM BERG—The gentleman's objections, which so pathetically appeal to our conscience, and are soanxiously concerned about our dignity, are most welcome. They give me an opportunity to speak openly on this subject, which even in this country is still treated with the most unbecoming prudery, and the most senseless reserve. I do not know the gentleman whom I am to answer. He need not take my remarks personally—they are aimed at the masculine world in general.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect

and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than love. Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united, and to be kept together by force, and those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!

Although no man in sound mind dares to make such a demand, it seems, in practice, to be the guiding principle almost everywhere. If all the considerations, whose slaves men are nowadays, would suddenly drop for only a period of twenty-four hours, not ten of the so-called marriages would exist next day. For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion of it, never wearies of pronouncing their anathemas on freedom in love. "Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on our nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman, and he will prostitute himself according to his habit. Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. "Free love" for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

"Press-Writers Notes," by the Secretary, A. C. Armstrong, Dorchester, Mass., are again crowded out together with much other valuable matter now in type. While commending the Press-Writers for advertising and helping the radical work of Lucifer, "Discontent," "Free Society" and other journals, I would suggest that they seize the present moment to get in their say in behalf of Freedom of Speech and of Press, and also to show the wickedness of taking a life for a life—as in the case of Czolgosz. M. H.

DIVISION OF ACCESSIONS
JUN 21 1943
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Who Are Anarchists?

"I have sympathy for any man who is the victim of such an attack," says Eugene V. Debs in an interview published in Terre Haute "Gazette," "because I am opposed to shedding human blood. But I have no more sympathy with President McKinley than I have for the innocent victims who were shot down by the New York militia at Buffalo a few years ago or the inoffensive miners who were trudging along the highway of Lattimer and were riddled with bullets in the name of law and order. I am opposed to the killing of any human being purely upon moral grounds and this applies to the assailant of Mr. McKinley as well as to his intended victim.

"Who would not a thousand times rather be the victim than the assassin in such a case? Both are creatures of circumstances, and mysterious as it may appear, both fulfill their destiny.

"The talk about throttling Anarchists and suppressing Anarchy is simply the ebullition of the hour and a waste of breath. Where shall the line be drawn and who shall draw it? There is a very large class in this country who regard Hearst and his papers as Anarchists and only yesterday this Morgan of Journalism was burned in effigy in his native state.

"And when it comes to respect for law, the poor misguided and much hated Anarchists are models of innocence compared to the great trusts and corporations that trample all law under foot with impunity and so manipulate business and industry as to bring suffering, misery and death to thousands, each of which in its own small circle is as great a tragedy as the assassination of the president of the nation.

"These are the Anarchists, who menace this country and its institutions; and just now they are filling the air with their professions of patriotism, loyalty to the flag, sympathy to the president, while behind it all they shift their own responsibility and 'hide a smiling face.'

"As long as society breeds misery, misery will breed assassination. Every now and then the poverty and desperation in the social cellar will explode in assassination at the sumptuous banqueting board on the upper floor.

"King Humbert was slain by a half-crazed creature who was born of prostitution and from boyhood the victim of poverty and all its attendant social crimes. The way, and the only way, to end Anarchy is to cease producing it. Sympathy for its victims, while creditable to the human heart, does not mitigate the evil.

"When it comes to carrying out the policy now so vigorously demanded there will be a lively time for the people, including those who propose to reform the world in a day by destroying the Anarchists who are simply the products of their miserable environments.

"It so happens that it is always the other fellow who is the 'Anarchist.' Judge Woods regarded me as one, and I had to take his word for it. If Anarchy so-called, about the meaning of which there is a world of difference even among the wisest of men, is to be destroyed by force then there will be no one left to write the story of the self-extermination of the human race.

"What country breeds the most Anarchy? The most tyrannical and repressive. What country the least? The nearest free and untrammeled.

"In the last two presidential campaigns, William J. Bryan was almost daily denounced in the editorial columns and pilloried by the cartoonists of the leading newspapers of the country, as an Anarchist. According to the new theory he ought to be deported to some Devil's Island.

"What stump orator of the side opposite Judge Baker would like to have that distinguished jurist decide whether or not his impassioned political invective on the eve of election was Anarchistic, and, if so, if he was to be exiled for life from his native land.

"The attempt upon Mr. McKinley, deplorable as it is, will prove a blessing in disguise if it teaches the lesson that while there is injustice at the bottom, there is no security at the top.'

Emma Goldman Denied a Hearing.

It is a principle in law, as well as in justice, that the accused shall be heard in his own defense. This principle, however, is absolutely ignored by the Chicago city officials in dealing with Emma Goldman. She was arrested without warrant, held a prisoner for three weeks' and then, no evidence being found against her, was simply discharged without trial or a hearing. But the police and press are determined that the people shall believe her guilty, and to that end are trying to prevent her obtaining a hearing anywhere. A hall had been engaged for last Thursday night, and she was announced to deliver her lecture on "Modern Phases of Anarchy." This was the lecture which the Buffalo Chief of Police claimed influenced Czolgosz to kill McKinley. The absurdity of that accusation must be manifest to every one who has heard the lecture, for it is simply a cool, calm resume of the history and tendency of Anarchism, and so far as it deals with methods at all, deprecates the use of violence. Miss Goldman's strongest defense is the lecture itself. Did the police know this? Possibly not; but if they or Mayor Harrison had been sincere in their effort to promote justice they could doubtless have become acquainted with the nature of the lecture before it was delivered.

After all, the futility of repressive methods must be apparent to every one but the most prejudice-blinded. I heard Miss Goldman deliver this lecture, last summer, before the Society of Anthropology. The small hall was full; but the audience probably did not exceed one hundred and fifty. She might have gone on for years delievering this lecture to small audiences; but as a result of this persecution thousands will want to hear her where tens would listen before. The authorities may succeed in silencing her for weeks and months, but the law of demand and supply will work, here as elsewhere, and "Modern Phases of Anarchy" will be read, if not heard, by thousands who, but for her persecution, would never have heard of Emma Goldman.

The treatment which Miss Goldman and the other Anarchists have undergone at the hands of the Chicago police brings to mind Æsop's fable of

THE WOLF AND THE LAMB.

"Once upon a time a Wolf was lapping at a spring on a hillside, when, looking up, what should he see but a Lamb just beginning to drink a little lower down. 'There's my supper,' thought he, 'if only I can find some excuse to seize it.' Then he called out to the Lamb, 'How dare you muddle the water from which I am drinking?'

"'Nay, master, nay,' said Lambkin; 'if the water be muddy up there, I cannot be the cause of it, for it runs down from you to me.'

"'Well, then,' said the Wolf, 'why did you call me bad names this time last year?'

"'That cannot be,' said the Lamb; 'I am only six months old.'

"'I don't care,' snarled the Wolf; 'if it was not you, it was your father;' and with that he rushed upon the poor little Lamb and—

WARRA WARRA WARRA WARRA WARRA—

ate her all up. But before she died she gasped out—'*Any excuse will serve a tyrant.*'" L. H.

Women and Modesty.

Are women less modest than they used to be? The answer to that question depends upon how old the woman is of whom you ask it.

If you ask my Aunt Priscilla, who is a maiden lady of what we euphoniously term an uncertain age, she will reply emphatically "Yes."

My Aunt Priscilla always says, at dinner, that she will take a small portion of the upper limb of the fowl. In her whole life she has never done anything so vulgar as going to bed.

She always mysteriously "retires," and when she travels she sits bolt upright all night in her section in the sleeper, with not a pin or a stay loosened, and in the morning she glares in speechless disgust at the brazen females who have enjoyed a good night's rest and who make a hurried flight from their berth to the dressing-room with their hair in curl papers and a silk petticoat flung over their arm.

To her the untrammeled freedom of speech and candid revelations of the toilette of the modern woman are little short of shameless indecency.

If you ask my niece Maud, who plays golf all day with her shirtwaist sleeves rolled up to her shoulder, and who thinks nothing of discussing the symmetry of Jack Quarterback's incomparable legs, if women are less modest than they used to be, she will answer "No."

"Women are less prudish, but not less prudent," is the way she puts it.

One thing is quite certain, and that is that we have a very different standard of modesty from the one that used to prevail.

Nobody can dispute the fact that women do many things now which would have filled the people of fifty years ago with shame and horror, but in which we see nothing to condemn.

Fancy the howl of immodesty that would have been brought against our grandmothers if one of them had ridden down the street on a bicycle, every turn of the pedal displaying a generous expanse of ankle.

Her character would have been blasted for life, yet we are merely disgusted with the prurient prudery of the person who can find anything immodest in the spectacle of a woman riding a wheel.

So far as we can judge in these degenerate days, the old idea of female modesty seems to have been a kind of feeling which a woman threw out, pretty much as a porcupine does its quills at every approach of a stranger.

It was something prickly and uncomfortable and required that she be handled with great caution.

Books had to be censored before she could read them, or she read them on the sly; plays must be guaranteed to be as innocuous as mother's milk, and conversation was maintained on a dead level of platitudes.

To mention any portion of one's anatomy was to bring the flush of shame to the cheek of one of these gentle creatures.

To speak of the plain facts of every-day life, that everybody saw about them, was to shock and horrify, and on the whole we can but think that these paragons of modesty, who saw evil in everything, must have been rather nasty-minded.

* * *

A few weeks ago the students at a co educational institution in Ohio clubbed together and ordered a handsome cast of the Apollo Belvedere.

When it arrived and the girl students, who were apparently under the impression that Apollo was a Greek swell who wore creased trousers and a three-story collar, found that the statue was clothed only in its own beauty, they emitted shrieks of horror and fled from the room.

Now the nude in art is not immodest. It is only the immodest who find it so, and so far have we gotten from the days when women concealed the limbs of the piano in petticoats that it is genuinely shocking to hear of a class of young girls seeing anything vulgar in a masterpiece of sculpture.

As a matter of fact, modesty is too much of a matter of geography and time and place to admit of any hard and fast rules.

What is proper in one country is improper in another. Neither can any one explain why it is immodest to wear a low-necked gown on the street, but perfectly modest to display yourself in one at the opera, or why a woman will parade the beach at the seaside in a paucity of raiment that would cause her to blush herself to death if caught so undressed in the privacy of her own drawing-room.

Are women less modest than they used to be? The question is an interesting one.—*Dorothy Dix in "Chicago American."*

Any tyrant is willing that people should be free and happy t he way he himself prescribes.—*American Sentinel.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Archism versus Anarchism.

The words ARCHISM and ARCHY are seldom heard or seen in English; "government" or "rulership" being used instead, but now that Anarchism, Anarchy and Anarchist are so generally used and so generally misrepresented it is well to look after the real meaning, the origin and pedigree of these terrible words.

By reference to Donnegan's Greek and English Lexicon we find that they are derived from the Greek verb ARCHEIN, "to be first; to begin; to command; to be a chief or ARCHON"—ARCHON "a leader; a chief." ARCHE—ARCHY—is defined as "the beginning; first cause; the act of leading—hence magisterial rank." To get the derivative word "Anarchy" from this root word the prefix AN, meaning NOT, or privative, is used.

If, then, the Greek words Anarchism and Anarchist are proper to be used in English the parent words Archy and Archism are equally proper, and in order that the two opposing principles, leadership or rulership on the one hand, and equality or freedom from rulers on the other, may be clearly set forth and compared I propose to use the words Archism and Archist, as well as their derivatives Anarchism and Anarchist.

ANARCHISM A NEGATION—NON-INVASION.

From the origin of the words, then, it is easily seen that to be an Archist is to believe in leadership, rulership, or government of man by his fellowman, while to be an Anarchist is to reject rulership or leadership, and leave every man to be his own ruler, his own master, governor or king.

In the true and etymologic sense, therefore, the Declaration of Independence is an Anarchistic document, and the war of the American revolution was simply a rebellion of Anarchism against Archism, or of Anarchists against Archists. The principle that "all men are created equal," with equal right to "life liberty, and pursuit of happiness," means simply a denial of the right of some men to rule other men. To say that the ruler and the ruled are equal as to rights is a flat contradiction in thought as well as in words. The right to life, liberty and pursuit of happiness implies and includes the right of every man to be his own ruler—"to do as he pleases so long as he does not invade the equal right of others," as Spencer puts it.

That this was the thought and the aim of those who threw off the yoke of Britain is easily shown from their writings, and that such was the general understanding of the basic theory of our civil codes, our fundamental laws, is readily inferred from such maxims as "government of the people, by the people and for the people"—"the people are the real sovereigns," etc., etc. This implies, if it means anything, that the people elect their AGENTS, their SERVANTS, to do their will, for to say that they elect their RULERS when they themselves are the rulers, is to juggle with words and to talk nonsense.

In fact, to the best of my knowledge and belief the idea that we elect our rulers is one of comparatively recent origin. Not till after the great civil war, not till after we began to spell nation with a big N, not till the right of peaceful separation had been drowned in fraternal blood, did we as a people begin to talk of our rulers, after the fashion of the governments of the old world.

From the foregoing definitions it is seen that Anarchism is a negation, a denial—a denial of the right of one man to rule another without that other's consent. But every negation contains an affirmation. The denial of the right to rule others is equivalent to the affirmation of the right of every man to rule himself, to own himself and to direct his own acts or efforts so long as he grants to all others the same right.

To put it in other language: Anarchism means non-invasion, while Archism means invasion, unless the subject of rule consents to be ruled.

CZOLGOSZ AN ARCHIST.

If these definitions be correct, then Czolgosz at Buffalo was an Archist, not an Anarchist, as he is said to have claimed to be. In trying to overthrow rulership he invaded the right of the MAN McKinley to life, liberty and pursuit of happiness and he invaded also the right of McKinley's subjects, his voluntary subjects, to have him for their ruler.

To kill a ruler is not to kill rulership, as it has been proved times without number, but to strengthen it manyfold by arousing sympathy for the invaded ruler and indignation against his invader.

If Czolgosz had desired to help Anarchism his act was illogical, ill-advised, foolish, INSANE, inasmuch as the legitimate and necessary result was just what we see—a tremendous accession of power to Archism, to rulership and rulers. If he was and is an Archist in disguise, or if he was hired by Archists to kill McKinley, then his act was rational, it was logical, just as some of the early Christians were rational and logical in their course when they voluntarily sought martyrdom in order to hasten the triumph of Christianity.

* * *

As a means to an end nothing has ever equalled martyrdom of its apostles in order to secure the triumph of an idea, a theory or doctrinal propaganda. It was the martyrdom of Joseph and Hiram Smith, and the driving of their followers into the wilderness, that gave to Mormonism the power and numbers it has since attained. If some zealous anti-Dowieite were to shoot the "Overseer of Zion" in his pulpit, nothing more would be needed to make this newest religious sect one of the most numerous and powerful in Christendom.

Just so with the doctrine of Archism—rulership of man by man. The tiny pocket pistol in the hand of Czolgosz

at Buffalo has done more to advance the cause of Archism, of mon-archism, of imperialism, of centralized power, in this country than did all the heavy and costly armaments of war against Spain and against the "insurgent" Filipinos—just as the single pistol ball sent through the brain of Abraham Lincoln by Wilkes Booth did more to make Nationalism (with a big N) a success in the United States than did all the victories of Grant and Sherman on their many fields of battle.

Like McKinley Lincoln was an Archist. He believed in government of man by man. To save the Union, the national government, he became an invader. He invaded the soil of the Southern states; invaded the homes of the people; destroyed their crops, their stores, their mills and left their women and children to starve, besides killing thousands of their men in battle, and when the Southern half of the United States was in a manner laid waste and its regular armies all defeated or captured, then by his own death, more than by any act of his life, was the work of nationalization completed. "The blood of its martyrs is the seed of the church," is as true in the civil and political realm as in the religious.

In thus saying I wish to cast no censure upon the memory of Abraham Lincoln. If it be possible for a lawyer and politician to be a MAN—a true man, an honest man, intellectually and morally so, I think Abraham Lincoln was a man, honest and true. To condemn him for being an Archist would be to condemn myself, for all through the years of blood and terror known as the civil war I too was an Archist. Before Sumpter fell I said, as did Horace Greeley, "Better peaceful separation than a Union pinned together with bayonets—Erring Sisters, go in peace!" But when the "flag" was fired upon I too lost my head. In the name of "patriotism" I joined the Home Guards and later helped to organize a regiment and when I could not go with it, on account of physical disability, I went with the boys—my brothers and cousins, as far as I could; then volunteered to go to the front as army nurse, until I was turned back by the head of the Sanitary Commission at St. Louis, because no civilians were then allowed to pass the picket lines.

A Unionist in a slave state, an abolitionist before the war, I did not believe the forcible liberation of the slaves would be just to the masters or beneficial to the slaves themselves, but having yielded to the "majority" I worked for many years with the Republican party to help it make Archistic "reconstruction" in the South a success, and therefore repeat that I have no words of censure for Abraham Lincoln or for those who with him believed that the Union, the Nation, was of more importance than the lives and property of the citizens, whether "loyal" or "disloyal."

Neither have I a word of censure for William McKinley or for those who with him believe in the "manifest destiny" of the Anglo-Saxon race to rule the West Indies and the Philippines, and to establish an empire on the ruins of the American republic. I simply claim my equal right, as a citizen of the world, to express my honest thought on governmental as well as all other questions, and since my personal observation and experience for more than half a century convince me that it would be far better for us as a people to return to the Anarchistic principles of the Declaration of Independence of 1776, I am willing to "sink my present repute for the freedom" to think, speak, write and publish that thought, paraphrasing Lowell's immortal utterance.

M. HARMAN.

The Social Side of Anarchism.

The advocates of privilege for the few, that is, the defenders of Archism against Anarchism, assume and depend upon the ignorance and prejudices of the masses today, as they have always done. It is a matter of self-preservation with them—preservation of their privileges, and hence no one can blame them for resorting to falsehood. All is fair in war—political and social—even strategy, which is deception or falsehood.

As an illustration, take this incident: In the fall of 1856 I attended a grand rally of the "Democracy" of Indiana at Normanda, Tipton Co., at which the speakers were Thomas A. Hendricks, since Vice President of the United States, and a rising young lawyer since known as Judge Buskirk, of the same state. Of the two Buskirk was far the more eloquent and effective, and to him was given the task of closing the exercises by a fiery denunciation of the aims of the Republicans—"black Republicans," as they were then called. Said he—in substance if not in exact words:

"My friends, if you elect Fremont [the Republican candidate] you will have to accept all the abominations that begin with the word free, including free niggers and free love. This is what abolitionism means, and Republicanism is nothing more than abolitionism thinly disguised. Fremontism means the dissolution of the union of states and, logically also, it means the dissolution of the marriage bond and the reign of universal prostitution. It means destruction of family and of all that is sacred in the home life of civilized men and women. It means that a man shall be free to desert his wife and children whenever he sees a woman more attractive. In short it means a return to the morals of brute beasts"—with much more of the same sort, and the vast multitude shouted its approval of this eloquent arraignment of the social doctrines of abolitionists, as the followers of Fremont were then almost universally called.

Such were the tactics of partizanship fifty years ago, and such they continue to be, as witness the following extract from a leading editorial in the "Sunday Chronicle," (Chicago) of September 29:

"The world has had abundant illustration of the political nature of Anarchy. Avowedly designed for destruction of all government, its advocates conspire in every part of the civilized globe to slay rulers chosen freely by the people or acquiring their sovereignty by constitutional inheritance. The social side of Anarchy is as loathsome as its political purpose is monstrous.

"The miserable wretch who, having suffered no wrong, real or imaginary, at the hands of President McKinley, sneakingly seized his kindly hand in order the more effectually to assail the chief of a free people avows that he had discarded the religious teaching of his childhood, which was conservative, and had adopted in its place the doctrine of free love.

"This doctrine aims as fatally at the family, the home, woman, the child, as the political creed of Anarchy at all civil institutions.

"The doctrine of free love reduces mankind to the level of the beasts of the jungle as its political dogma of no government degrades mankind to the condition of savages, who are the only human beings without a form of political rule in which some direct and the majority obey."

Judge Buskirk was too intelligent to believe his own words but, as a lawyer pleading for his client, so also as a politician for his party, he felt that SUCCESS must be WON—won at whatever cost to truth or fairness. In order to defeat Fremont and Republicanism Buskirk believed it necessary to keep the masses in ignorance. To keep them in ignorance it was necessary to appeal to their prejudices, to their fears, so that they would not be willing to hear or read the other side.

The Buskirk tactics won the day at the polls, and they won also four years later, by a large majority, when Lincoln was elected by a minority vote, to be President of the United States. Not till abolitionism—in name but not in fact—was made a success by bayonet and cannon, by fire and pillage, did it achieve success in any national election, and if left to the untrammeled vote of the white population at the south today, it would share the fate it did when Fremont was defeated and Buskirk's candidate was elected. Nay, more! North as well as South, ignorance and prejudice are dominant among the masses today as they were in 1856, and are relied on by party leaders as much now as then as factors of success at the polls.

ABOLITIONISM AND ANARCHISM THE SAME.

Abolitionism under the name of Anarchism is quite as unpopular north as well as south today as it was fifty years ago. In its larger and truer sense abolitionism means the denial of privilege. It means equal rights for all and special privileges for none. If this were once practicalized there would be an end of archism, an end of rulership, an end of government of man by man except by consent of the governed; and this is Anarchism pure and simple.

Must history continue to repeat itself, from generation to generation and from age to age? The editor of the "Chronicle" is doubtless too well informed to believe what he says about Anarchists and Anarchism, but he knows that the interests of the privileged classes, the Archists, are at stake and that if the Anarchistic principles of the Jeffersonian Declaration of Independence were generally adopted there would soon be an end to the class privileges that himself and his clients today enjoy.

Especially does this statement apply when speaking of the "Social Side of Anarchism," the title given to the editorial in question. It is this side of Anarchism that is most dangerous to the reign of the privileged classes, and hence all these classes join wits and tongues and pens to misrepresent and defame the social Anarchists. No falsehood is too gross, too palpable or too infamous to be used in this case.

As in most attempts, however, of Archists to perpetuate their power there is a modicum of truth in what they say; for instance: "The doctrine of free love reduces mankind to the level of the beasts of the jungle." If the "Chronicle" man had said:

"The doctrine of love in freedom elevates mankind to the level of the higher mammalia in their native forests, and to the level of birds of the upper air," he would have uttered an important truth, in fair and scientific language. The words "beast" and "jungle" have a sinister meaning, and the enemies of freedom well know how to prejudice their readers by using discredited words and phrases. In a state of nature the females of both quadrupeds and bipeds own their bodies, their reproductive powers and functions. This means

FREEDOM OF MOTHERHOOD,

and freedom of motherhood means "natural selection;" it means race improvement; it means perfection of type; it means the absence of deformities, the absence of idiocy, of lunacy, of imbecility, of inequalities and monstrosities such as we find everywhere among human beings where freedom of motherhood is denied by artificial or man-made laws and customs.

From monad upward to man there was and is freedom of the reproductive instinct, resulting in race-improvement, but since man undertook to curb and defeat nature in this regard there has been no improvement, but retrogression instead, so far as type is concerned. It is well known that for symmetry and beauty of form and feature many of the so-called savages excel the self-styled civilized races; or at least they did so excel until depraved and conquered by superior greed and cunning, and by the diseases peculiar to their conquerors.

As a grandly beautiful expression of the working of love in freedom among mankind in the "prehistoric" ages—that is, in what we call the savage era of man's evolution—as compared with what the result has been since masculine man has ruled woman by cunning and physical force, I ask all readers to give a careful perusal to the poem on first page of this week's issue of Lucifer.

OUR ANSWER.

As part answer to the diatribe from which we quote I ask all who have the courage and the fairness to hear and think for themselves, to read the selection from Heinzen's Rights of Women and the Sexual Relations found on first page of this issue.

But lest any reader should say this answer is not sufficiently definite I would say that my understanding of the "Social side of Anarchism" is comprised in one word—FREEDOM!

Or in three words, Liberty with Responsibility—responsibility to self and to child; not responsibility to husband, to magistrate, to Grundy or to a priest-made god, or gods.

My understanding of social Anarchism is that every woman should be free to marry in any way she chooses, but that she should not be compelled to live with a man when she finds she has made a mistake and wishes to correct that mistake.

This means free marriage and free divorce; no taxes or tariffs to pay in either case, unless it be the cost of record when woman wishes to make marriage a commercial or a financial transaction.

Also, that every woman should be free to ignore marriage laws and customs if she so chooses, and that in so doing she should be subject to no police regulation, no penalties of any kind except such as nature herself imposes.

If this means social chaos, then we should remember that "the cure for the evils of liberty is more liberty."

As to duties and responsibilities of fatherhood under Anarchism, our limited space compels postponement to another issue. For the present I close with this addendum to the foregoing:

* * *

The most important of all rights is the right to be born well—physically, intellectually, psychically. This right finds its most impassable barrier in Institutional Marriage.

Inequalities of environment, including industrial, financial and educational advantages and disadvantages, sink into insignificance when compared to inequalities of hereditary endowment.

If men were born with approximately equal endowment of mind and body they would make short work of the laws, the financial and other institutions that now give to some the right and power to rule and rob, and to the masses no option but to OBEY!

Until womanhood awakes to a sense of its responsibility in creating a race of strong, self-reliant, self-respecting FREEMEN, the present relations of master and slave, of rulers and ruled, of exploiters and exploited, of great crimes and criminals unpunished in high places and of swift and often unjust punishment for petty crimes among the weak, the ignorant and defrauded masses—will continue.

M. HARMAN.

Law-Abiding Lynchers.

Now that we are to have a crop of new legislation to punish those who incite to, as well as those who are guilty of violence, it will be well to watch the effect such laws have on the mobs of "respectable citizens" who ignore the law. Of the 3,130 lynchings which have occurred in the past ten years not one of the mobs was composed of avowed Anarchists. "Unity," (Chicago,) pertinently remarks:

"The Chicago 'Tribune' is rendering great service to the science of government in carefully preserving the records of the cases of lynching in the United States. The figures from 1881 to 1901 show a total of 3,130 persons lynched; and of these 51 were women, 1,678 were negroes, 801 white, 21 Indians, 9 Chinese, and seven Mexicans. The high water mark of this wickedness was reached in 1892, when there were 236 put to death in defiance to the law. Although the great majority of this violence was perpetrated in the Southern states, Mississippi leading in the infamous business, there are but seven states not included in the ghastly list. And still the police are frantically hunting for Anarchists and report themselves baffled in the search."

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

"FREE SOCIETY" was printed last week, but has not yet been mailed to its subscribers. Technically, when a paper which is admitted to the mails at second-class rates—that is, at one cent a pound—misses an issue its publisher must make application for entering just as if it were a new publication. Ordinarily the first issue is mailed on the deposit by the publisher of a sufficient sum to cover postage at the rate of a cent a copy. This money is refunded if the paper is admitted as second-class. Mr. Isaak was advised by a post office official to send out no papers until a decision should be received from Washington. For further information address A. Isaak, 515 Carroll Avenue, Chicago.

AS NEVER BEFORE, PERHAPS, Anarchism and love in freedom are everywhere receiving attention, judgment, condemnation and execration. Believing this to be a very opportune time to show our colors in regard to these subjects we have devoted this issue almost wholly thereto, and believing also that most if not all our readers could use a few copies to advantage we are ordering an extra large edition. The price will be one cent per copy or ten cents per dozen, for distribution. Shall we have your orders, friends and helpers?

LETTERS: Till further notice letters intended for the eye of the editor may be addressed to him at Bloomington, Illinois care Col. James Freeman. Letters on business, as usual, should be sent to Lucifer, 500 Fulton St., Chicago.

"COMING OF AGE," a brief sketch of the twenty-one years of the life of our paper, together with other interesting matter, is contained in our Anniversary double number. Price, five cents.

Writing of the interest-taker, Ruskin says: "You knock a man into the ditch, and then you tell him to remain content in the position in which Providence has placed him."

VARIOUS VOICES.

G. V. Wretling, Chicago:—I inclose twenty-five cents for which please send Lucifer thirteen weeks, commencing with Sept. 1. I have read several copies of Lucifer and am delighted with it, especially the editorials.

Henry Geigentasch, Vinton, Cal.:—Through the kindness of the San Francisco "Examiner" I have received a copy of Lucifer. I enclose $1 for subscription to Lucifer and fifty cents for The Evolution of Modesty, The New Hedonism, The Unwomanly Woman, and Our Worship of Primitive Social Guesses.

F. Radick, New York:—I was pleased with Lucifer No. 884 because it was almost wholly devoted to the much decried and fiendishly-abused philosophy of Anarchism and its exponents, though as a rule you "do not occupy much space with the discussion of Anarchism." By taking this course at this critical time you have proved yourself the champion of the truth and of the down-trodden. You may rest assured that you have not compromised yourself in the least. Every fair-minded person must inevitably voice the same sentiments. Enclosed is $2 for Lucifer with "Nora" as premium, and the inclosed list of pamphlets.

T. F. Lee, Lakeport, Calif.:—I wish to say Amen to your article in Lucifer No. 882 entitled "The Medical Doctor Question Again." The professions, so-called, travel in very narrow lines and make slow progress until the forces outside of their pathway compel them to move on. Those inside of the limits prescribed by law are sure to cry down any one who dares to criticise or say aught against their authority, forgetting or rather ignoring the fact that knowledge can be had in any other way than their way. It is the old, old theological story of lashing people into line or you will be damned. Orthodox science is almost as bad as Orthodox Theology.

Henry C. Roberts, Bennington, Kan.:—I am at a loss to understand why Comrade C. L. James gives utterance to such absurd and groundless accusations as appear in his "Was it Honest?" in Lucifer No. 882, concerning his treatment as a correspondent and contributor.

In my estimation, nothing so enriches and enhances the value of Lucifer's columns as the relations and observations of its veteran editor, and I believe, in saying this, I voice the sentiments of a large majority of the subscribers and patrons of the paper, and if it is in order I would move that the honored editor be invited and requested henceforth to give a chapter of his interesting observations and experiences each week.

With regard to the discussion that has been continued in Lucifer for some time, to my mind it has been abundantly proven that the regulars are arbitrary, unprogressive and fossilized to an unpardonable degree.

With due respect to the erudition of Comrade C. L. James, I fear he has made the mistake of his life in undertaking the defense of a lost cause.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself—*Buddha*.

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